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AND PRACTICAL RELIGION, EDUCATION, BENEVO-
LENT ENTERPRISE, AND CHURCH POLITY.

Search the Scriptures.—John v. 29.
Speaking the Truth in love.—Eph. iv. 15.

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REV. MILTON BIRD, EDITOR.  
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THEOLOGICAL INSTRUCTION.

LECTURE 14.

WRITING AND READING SERMONS NOT THE BEST METHOD OF
PREACHING THE GOSPEL.

The following Lecture is one of a series, delivered by President ANDERSON, to the Theological Class in Cumberland University, upon the subject of preparation for the pulpit.

Having considered the different kinds of discourse, namely, doctrinal, practical, experimental, historical, and pathetic, the latter, including those addressed to the imagination, and those addressed to the passions; we may now, with propriety, enter upon the discussion of the various methods of preparation for the pulpit. We have already decided that some kind of preparation is necessary. The question to be discussed is, not whether we shall make preparation: but *what kind* of preparation is the *best*.

Various modes are in practice. Some write out their sermons and read them from the pulpit: others write, commit to memory, and then deliver: whilst others neither write nor commit, but premeditate upon the subject, arrange their thoughts, and clothe them in such language as they can command at the moment of delivery. Now the question to be decided, is, which is the best mode of preparation?

The discussion turns mainly upon one point—Is the *reading* of sermons the best method of preaching the Gos-

pel? If sermons must be *read*, in order to insure success, then they must be written. But we take the ground that *reading* is not *preaching* and that it never can supply the place of preaching. And having assumed this position, we shall proceed to fortify.

The style of written composition, and that of extempore speaking differ essentially. Let any one who is accustomed to public speaking, undertake to prepare for the press, a discourse which he has spoken, and he will find it necessary to depart from his *speaking* style, and make many alterations in the phraseology, in order to secure the proper degree of compactness and finish to his composition. Then let him attempt to speak the discourse after it has been written, and he will be under the necessity of remodeling it again, in order to adapt it to his manner of speaking.

Not only is there an essential difference in the *style*, but the *manner* of speaking is widely different from that of reading. This is so obvious as scarcely to need illustration. Suppose a stranger were speaking in an adjoining room, and so situated that you could not see him; and suppose he should cease speaking, and commence to read, would you not instantly detect a change in his *manner*, which would convince you that he was not *speaking*, but *reading*? How different the tone and manner of the lawyer while reading the law, from that earnest, and impressive manner which he employs when speaking his own sentiments!

As the style of writing, and manner of reading differ so widely, from the style and manner of extempore speaking, it is important to our general inquiry, to determine which is the more *impressive*. I should deem argument superfluous, were it not that thousands, by their practice, give the preference to reading. In certain quarters, the reading of sermons is considered the *perfection* of preaching, and is supposed to indicate superior endowments, both natural and acquired. And strange as it may appear, it is nevertheless true, that this sentiment is rapidly gaining popularity. Congregations that, ten years ago,

would not have endured the dull monotony of *reading* sermons, are now loud in the praises of *their* pastor, because he *reads* such elegant discourses. If a young man be ambitious of distinction, especially if he wish to be thought intellectual and literary, he presently betakes himself to writing and reading his sermons. It may already be hazardous to call in question a practice, which has become so prevalent, and boasts the sanction of high authority. But impressed with a sense of duty, and conscious that I shall be sustained by reason and apostolic example, I shall fearlessly incur the responsibility.

I admit that the understanding may be instructed upon any intellectual subject, by reading written addresses: nor will I deny instruction a place in the pulpit: but no minister who understands the import of his high commission, will assign it the *chief* place. The *leading* idea of preaching, especially in a *christian* land, is, to persuade and *urge* to obedience and faith. The *heart*, then, rather than head, must be the chief aim of the preacher. And though the understanding may be instructed by *reading*; yet who would dream of that method of reaching, winning and subduing the *heart*? Does not every one know that the *feelings* must be enlisted, if we would improve the heart and amend the life? Do we not all proceed upon that principle in the common affairs of life? Who would hope to win an enemy and convert him into a friend without addressing the kind sympathies of his nature? Is not the world governed more by feeling than judgment? Did any man's judgment ever dictate to him to defraud, or slander or otherwise abuse his neighbor? Why then are these vices so prevalent? Because the world is controlled by *feeling*. Hence our earnest appeals to the passions, whenever we would influence and control the conduct of our fellow men.

What would be thought of the lawyer, who in a case of life and death, should address the jury by *reading* to them a *written* speech? or what should we say of the statesman who should *read* a speech in congress upon some question of vital importance, involving the existence or honor of the nation? Think you that Demos-

thenes and Cicero *read* their orations? Do not all master spirits *speak* when they aim to control the public mind? Imagine to yourselves, Clay, Webster, Calhoun or any of nature's noblemen *reading* a speech upon some great national topic, could you conceive of any thing more supremely ridiculous? Would the reputation of either of those great statesmen survive such an exhibition of folly?

But perhaps some are ready to conclude that custom has made the difference—that if statesmen and lawyers were in the *habit* of reading speeches, then a speech *read* would be as impressive as one spoken. But what man of common sense will dare venture the experiment? And suppose any one should be rash enough, do not all foresee that defeat and disgrace would await him? The world has not been wrong so long upon a subject of so much practical importance. Men poured out their souls in highest strains of eloquence, long before they had thought of *writing* speeches. Nature, in every age, and in every clime, has taught her sons to speak eloquently; whilst only a comparative few, among the more enlightened nations, are capable of *writing* speeches. Speaking is the *natural* medium of communication established by the Author of our existence, known and recognized in every age; writing is artificial and conventional. And however prone to affectation ourselves, we all abhor it in others, but admire that which is natural and unaffected. We never can set aside nature, so far as to introduce the *reading* of speeches as an improvement upon *speaking*. The common sense of mankind will resist the innovation, and upon all those great occasions, which call into action the ruling passion of our nature, they will seek utterance by speech.

And are not the subjects of the pulpit as weighty and momentous, as those of the forum and Senate chamber? Is there not as much to excite intense interest, and agitate the fountains of the great deep of the heart? Why then do not ministers of the Gospel follow the promptings of nature, and *preach* instead of read? Why do they not lift up their voices and publish SALVATION to a perishing

world? Have they souls! and do they believe the Scriptures. If so, how can they stand up, with manuscript in hand, and spectacles nicely adjusted, and *read*, in studied phrase, the proclamation of Heaven to a sinking world!

When the Gospel was first published from Heaven, a 'multitude of the heavenly host' in strains sweet as angel's song, yet loud as thunder, proclaimed '*Glory to God in the highest, and on earth peace and good will toward all men!*' 'For unto you is born this day in the city of David a Saviour!' Yet the messengers of Christ, sent forth to proclaim this great salvation, *read* sermons, with all that indifference and stoicism, which characterizes the daily exercises of the school boy.

But do any enquire why it is, that reading is not as impressive as preaching. We are not bound to answer the inquiry—it is sufficient for our purpose to establish the *fact*, though we should be unable to assign the reason. Perhaps we may, however, be able to shed some light upon the subject.

The manner of reading is not only distinct from that of speaking, as we have already shown, but it is *unnatural*. No man reads with the same tone, modulation, and emphasis which he employs in familiar conversation. Let any one be engaged in earnest conversation, and in the midst of it let him take up a book and read, and who is so dull, as not to perceive the change in his manner. Whilst in conversation, animation and vivacity beamed in his countenance, diversity of tones and emphasis gave point and force, while rich, mellow cadences added a sweet impressiveness to his voice. But how artificial, heartless, and monotonous the manner of the reader! He is in the condition of the *porter* who comes to deliver, in set phrase, the message put into his mouth by his Lord. He would fain represent his Lord, and therefore, he apes the court style, but his auditor is compelled to know that he is *apeing*.

The artificial tone of the reader, as contrasted with that of the speaker, is susceptible of some explanation. The speaker is uttering *his own* thoughts, as they arise

in his mind at the time, and consequently the mind is occupied with the *thought*—absorbed in it—filled with it—animated by it, and regardless of manner, seeks utterance in *such* manner as nature may dictate. Whereas the *reader* is buised about *words* and is thinking of the manner of delivering them. And a *studied* manner, you know, is necessarily *artificial*. The rustic may acquire a knowledge of the etiquette and ceremony of fashionable life, and he may attempt to conform thereto;—but his acquired manner will never “set well upon him”—it will ever appear stiff, constrained and unnatural. To be easy and graceful, manner must be spontaneous without reflection or attention.

As the mind must be occupied with its own thoughts, to the exclusion of every thing else, in order that the *utterance* may be natural and impressive, so also with respect to the *action*. It is only when the mind is *wholly* absorbed in the contemplation of its own reflections and rich imagery as they arise in the field of intellectual vision, that we are to expect a spontaneous, manly and impressive *action* to accompany the utterance. To be forcible and expressive, the action must spring out of the sentiment. When the mind is big with its conceptions, nature teaches to assist the delivery by the expressions of the countenance, the tones of the voice, and the action of the limbs—in a word, the whole body is convulsed by the efforts of the mind for deliverance, and every available member is laid under contribution. Now as the mind controls the body when it is under the inspiration of its own conceptions, it is evident that the spirit of the sentiment will prompt and animate the action.

But how is it with the *reader*? He, as we have seen, is occupied with words and their utterance: and his mind is upon the words, and the manner of delivering them. And as delivery, with him, is nothing more than a *rehearsal*, it has nothing of the animation, fire, and inspiration of first conception and delivery. There is nothing to excite action: hence it is, that readers have little or no action, and that little seems to come up in the rear as

an unmeaning and inappropriate appendage. It is true, that some who have committed their composition, but still choose to use the manuscript that it may add *dignity* to the discourse, make a show of animation, and employ a deal of action. But as with them it is only a recital, there is no welling up of thought from the inner fountain, and consequently no spontaneous, *speaking* action—it is all a mechanical manipulation. Now if the sentiment, that eloquence consists mainly in *action* be true, there is then precious little genuine eloquence in the reading of sermons.

But another reason why reading is not so impressive as preaching, is found in the fact that the reader, having not only his attention, but his eyes fixed upon the manuscript, keeps up no correspondence and communication between himself and his audience.

When the mind is agitated by any emotion whatever, every one knows that much of the sentiment, is communicated through the countenance. Who does not recognize anger, malice, love, joy, grief or despair, when exhibited in the countenance, though the person be an entire stranger? What parent has not detected falsehood in the guilty countenance of his child? Who is so ignorant of human nature as to be incapable of reading the working of the heart in the expression of the countenance?

The language of the countenance is not only intelligible, but it is more expressive than that of the tongue. As proof of this, it is only necessary to remind you of the fact, that when the language of the lips, and the expressions of the countenance disagree, we invariably decide in favor of the latter. The tongue may lie but the countenance *never*. It is the *mirror* of the heart, exhibiting the feelings and emotions of the *inner* man. Though the tongue should remain dumb, when the mind is excited, we read its workings in the expressions of the countenance. The infidel encounters the most unanswerable argument in favor of the christian religion, in the heavenly countenance of the young convert.

Its communications are also much more rapid and instantaneous, than written, or spoken language. Being the mirror of the mind, we read the thoughts as they arise, and ere words can reach us, we have received the impress of the thoughts, exciting corresponding emotions in our bosoms, so that when the words come, we give them the more cordial welcome, because they corroborate and verify our interpretation of the language of the countenance. The thoughts being, as it were *twice* communicated, make a more vivid and abiding impression upon our minds than could be made by words only. And this is what we mean by communication and sympathy between the speaker and his audience.

Now this interchange of mind with mind, and this response of heart to heart, divested, as it is, of the cumbersome forms of speech is more interesting and impressive than any oral or written language can be. Hence lovers are said to *look* things *ineffable*. But all this intense and melting sympathy of soul is lost to the *reader*. He is confined to his *manuscript*, and though he may occasionally throw a glance at his audience, the interchanges are so "few and far between," that nothing like a regular communication is kept up between them. His thoughts are not in his mind, but upon his manuscript, and he relies upon the words there recorded to convey them to his audience.

After this explanation of the subject, it will no longer be thought strange, that the reader should be so unimpassioned, and maintain, throughout such imperturbable equanimity and stoical indifference. Having no contact and interchange of sympathies with his hearers, he feels his *isolation* and confines himself simply to the reading of his manuscript, leaving his audience to receive the sentiments, or to employ themselves in criticizing the style and manner, according as each may feel disposed. And as he knows not their feelings, he will most likely read under the impression that the majority are engaged in criticism. No wonder he has no commanding control

over his audience. No wonder there is such want of energy, pathos and holy unction.

How different the circumstances of the speaker! He comes to the sanctuary, not with his sermon in his *pocket*, or concerned about the manner of reading it; but with a mind richly laded with precious truth, and agonizing under its pressure, he is intent upon conquering and subduing his audience by its resistless power; yet feeling his impotency, he is lifting his heart to God in *earnest* supplication for help. He no sooner ascends the pulpit, than the audience read in his countenance the deep workings of his mind, and already a mutual sympathy of spirits is established between them. He speaks from the heart to the heart. All the energies of his nature are brought into requisition and concentrated in the efforts to impress the truth upon the hearts of his hearers. His whole manner, attitude, countenance, voice, action—every thing bespeaks the agony of the speaker, the power of truth, and the worth of souls. He is in constant *contact* with his audience, so that they feel the vibrations of his heart. As surely and rapidly as the electric wire conveys the communications of the Telegraph, so surely and rapidly are the emotions and sentiments of his mind transfused into the hearts of his audience. As excitement arises in their minds, it is imparted to him, thereby enhancing the intensity of his own feelings. Thus by sympathy of spirit they mutually excite each other, and the tide continues to rise till it becomes overwhelming. The preacher is transported to the third heaven, and there gathers richer thought and more glorious imagery than was ever conceived at the writing desk. The audience are subdued, and truth triumphs!

We are now prepared to judge of the probabilities of the world's conversion by the *reading* of sermons. If the great work is ever accomplished, (and that it will be no right-minded man doubts,) it must be accomplished by a successive series of widely extended revivals of spiritual religion. Now, when and where has such a revival been originated by the reading of sermons? If read-

ing is so efficient, surely it has excited many revivals. Specify one. Is it not notorious that all revivalists are *preachers*? Who has ever heard of a *reading* revivalist?

If reading sermons is the best method of preaching the gospel, why did not the apostles practice it? and if they had, think you they would have pulled down the strong holds of idolatry, and established in their stead the christian religion? Suppose Peter, on the day of Pentecost, had *read* a *sermon* in the unimpassioned style of the reader, think you *three thousand* would have been "cut to the heart" and converted to God? Is that what Christ meant, when he commanded his disciples to "go into all the world and *preach* the gospel to every creature?" If so, let us go forth, manuscript in hand, and READ THE WORLD BACK TO GOD!

NOTE.—Literary and scientific lectures may with propriety be *read*, as *instruction* is the leading object. Whatever may be the subject, if the object is to instruct the understanding, it may be done by reading: and if it is an abstruse or metaphysical subject, requiring great accuracy and precision, it may be best to write and read. But all appeals to the heart and conscience should be made by oral addresses.

RESURRECTION OF CHRIST.

BY REV. H. S. PORTER, PASTOR OF THE FIRST CUMBERLAND PRESBYTERIAN CHURCH, PHILADELPHIA.

(*Preached during the sitting of Pennsylvania Synod, October, 1848.
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From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.—Mat. 16: 21.

Hope is one of the most delightful passions of the human soul. It has been defined to be a compound of ex-

pectation and desire. Whilst we confidently expect, we ardently desire, the enjoyment of the object of hope. Man, in being deprived of foreknowledge, was more than compensated in the gift of hope. Deprived of this, no rank, position, or outward circumstances, avail us aught. Possessed of it, we are happy in a dungeon, in affliction, or in the darkest hour of adversity. As the old man leans on his staff for support, so does frail humanity, by the aid of hope, pass through this life. It is to fallen nature what the crutch is to the unfortunate cripple, by which he hobbles through life. Philosophy, in its sublimest lessons, teaches *us* to *bear*. Religion teaches us to HOPE. In time's arid desert, there blooms not a more beautiful, a more fragrant rose than this. Like the Philosopher's stone, it turns all to gold that it touches. How delightful! how important its exercise!

The foundation of the christian's hope is the resurrection of the Lord Jesus Christ. If Christ rose not from the dead then is our preaching in vain, and your faith is in vain, and you are yet in your sins. The resurrection of Christ is the basis of our hope. If he was not raised our hope is a splendid hallucination, a taunting dream, a bitter mockery. The resurrection of the Saviour is the pivot, the hinge, on which the truth of christianity turns. This vital doctrine of religion will be the leading topic of this discourse.

Before proceeding farther, it may not be out of place to make two or three explanatory observations, in connection with the text. It is said, in one of the Gospels, by Christ himself, that he would be three days and three nights in the heart of the earth. Crucified on Friday, and buried late on that day, Jesus rose early on the first day of the week. One day and two nights only was he in the grave. With the Jews a part of a day was put for a whole day. Christ was in the grave a part of Friday, on the Jewish preparation, the whole of the Jewish Sabbath, and a part of the first day of the week, or the christian sabbath. This was the sense in which he was three days and three nights in the grave. In confirmation of

this exposition, it may be stated, that the Jews, who had perfect knowledge of all these things, never brought a charge of falsehood against the Apostles, who, in almost every sermon, preached that Christ rose on the third day. It is likewise said, that Christ should be three days and three nights in the heart of the earth. It is certain he was not deposited, in burial, in the centre of the planet on which we live. Nor was it so understood, by either the Jews, or his disciples. Language is conventional, and must be taken in the sense of those who use it. To be in the heart of the earth is a Hebraism, and signifies no more than burial with us. These must not be regarded, as matters, in themselves, of great importance. But in connection with Christ, as objects of prophecy, they are entitled to the greatest consideration.

The resurrection of Christ from the dead! This is a topic in religion of no ordinary importance. The Apostles preached it in almost every sermon. It should be a prime, a fundamental article of faith in every creed. It should be the creed of every creed. It is not sufficient that we should believe it without a vestige of doubt; but we should be able to give a reason for the hope that is within us. To believe a fact or occurrence without evidence to support it, is the part of bigotry, or enthusiasm, and not of enlightened christianity. Christ's resurrection is a *fact* supported by evidence of the most irrefragible character. To believe it is only necessary to examine.

The resurrection of Christ and the raising of our bodies are inseparably connected. They are related as cause and effect. To treat them, to some extent, together, would be right and proper. Any arguments to prove that Christ did arise from the dead, may be regarded as so many arguments in favor of the fact, that our bodies will be raised. So many arguments as may be adduced in support of our resurrection, may, according to the most rigid rules of logic, be taken as so many arguments to prove that Christ did arise from the dead. There is a mystical union and oneness between Christ and the human family. We are the branches, he is the vine.

That these mortal, decaying bodies of ours will be raised from the dead, is not only clearly taught in the sacred scriptures, but numerous analogies in nature strongly corroborate the same fact. These analogies, in the light of revelation, assume a degree of importance not to be overlooked or disregarded, by the candid inquirer after religious truth.

The ancients complained, that the sun, moon, and stars went down and rose again, but that their friends died, were laid in the grave, and returned no more. Had they enjoyed the light of revelation, the sun, moon, and stars, in their appointed courses, would have preached to them the doctrine of the resurrection. When Pythagoras saw the loathsome, crawling worm developed in the butterfly, he espoused the doctrine of Metempsychosis. He is more to be pitied than blamed. Had he enjoyed the teaching of the scriptures, phenomena of this character would have led him, not to preach the transmigration of souls, but the resurrection of the human body after death. In all ages, there are circumstances, connected with the transformations going on in the lower departments of animated nature, strongly suggestive of this fact. We behold a small egg, then a loathsome crawling worm, the caterpillar skin is thrown off, death ensues, and then it is shut up for months as in a tomb. In this state the animal is termed a chrysalis. Remaining in this state its allotted time, apparently without life, it bursts its imprisonment and comes forth a beautiful butterfly. If such astonishing and beautiful transformations occur in the lower departments of animated creation, what may we not look for in respect to man, the top and perfection of creation, under the influence of the Gospel?

The farmer sows his grain, which sends up a germ in the act of decay, producing abundant fruit. The Apostle alludes to this as expository of the nature of our resurrection. Wearied and fatigued, we repose in slumbers, and rise invigorated from sleep, the emblem of death. Behold a representation of the doctrine in question! We are now in the midst of the gloom of winter. Nature

seems dead. The clouds are ready to weave a snowy winding sheet for its grave. But to such of us as live to see it, nature, with new life, new vigor, and new beauty, will emerge from this wintry death. May all who read this, after the long winter of death shall have past, come forth, by the power of the resurrection, into an unfading and unchanging spring of bliss and glory immortal.

Against this pleasing doctrine, an objection, with all the virulence and malice characteristic of infidelity, has been urged. The objection points to the changes, real or imaginary, going on in the human form. This alleged want of identity, at different periods of life, is marshalled forth to affright the christian from one of his dearest, most cherished hopes. The substance of the objection (if substance it have) is this, that the laws of nature have it in their power to defeat the declared purposes of Him who made those laws and gave them their force. My faith is not so palsied, not so nervous, as to be terrified at such a spectre. The individuality and personality of the body results, not from figure and shape, but from the mind. Take two children in extreme infancy, place them in the same room, let them breathe the same atmosphere, and eat the same food, and the matter of their bodies is the same, yet they differ in appearance one from the other. Why is this? It doubtless results from intellectual and moral qualities. It is the *mind*, then, that gives identity and individuality to each one. When the soul returns, at the last day, and by appointment of Christ, claims its quota of matter or dust, and unites with it, then it will stamp its own image and individuality on it. This will be its own body.

As it regards the above analogies, it must be borne in mind, that the God of Revelation is the God of nature. Revelation and nature, instead of being in antagonism, mutually shed light on each other. We should study Revelation to understand nature; and nature to understand Revelation. Both we should study, to comprehend the character of God and the Gospel, which he has given.

Turning attention from this part of our subject, let us contemplate that which may be regarded as the cause of the resurrection of our bodies—the resurrection of Christ. *Such a person as the Lord Jesus Christ lived and was crucified, in the land of Judea.* We may close the Bible and prove this. The avowed enemies of religion testify to this. Hear their testimony. Tacitus, the celebrated Roman historian, who flourished under the emperor Trajan, says in his Annals, of the Christians who were so cruelly persecuted by Nero, that “Christ was their author, who in the reign of Tiberius was punished with death, as a criminal, by the procurator Pontius Pilate.” The younger Pliny, governor of Bythnia, in his celebrated letter to Trajan, says: “That Jesus was worshipped by his followers as God. They sing among themselves, alternately, a hymn to Christ, as God.” Lampridius, Celsus, Porphyry, and the emperor Julian, avowed enemies, all of them, to Christ and his religion, bear testimony to the fact that such a person lived, was a great teacher, performed miracles, and was crucified at Jerusalem. Pilate, in conformity to a prevailing usage among the governors of Roman provinces, kept an account of the remarkable transactions during his procuratorship. In one of these memoirs, called “*Acta Pilata*,” transmitted to Tiberius, was contained an account of the life and death of Jesus Christ. That emperor proposed to the Senate of Rome, that he should be numbered among their gods. The Senate refused, alledging that Tiberius had refused the honor of deification himself.

Josephus says: “Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as believe the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the Cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other

wonderful things concerning him. And the tribe of christians, so named from him, are not extinct at this day."

These authorities, taken from among the enemies of Christ, prove that he lived during the reign of Tiberius Cæsar; that he was remarkable for the purity of his life; that he was a great teacher, and that he was put to death under Pontius Pilate at Jerusalem. Some of these historians say he performed miracles; others speak of his incarnation, and one of them says he was seen alive on the third day after his death.

These historical declarations prepare us for listening to what the disciples and followers of Christ say of his rising from the dead on the third day. The wrath of man praises God.

The observance of the Christian Sabbath is evidence of the resurrection of Christ.

The Jewish sabbath was a standing memorial that God created the world in six days, and rested the seventh. The observance of the Paschal Feast, among the Jews, was evidence that God, in Egypt, passed by the blood-marked houses of the children of Israel, and that he, in the person of the destroying angel, slew the first born of Egypt. When the Jews, from age to age, ate the Paschal Lamb, in memory of the exodus from Egypt, had such an occurrence never taken place, there would not have failed to have been those who would have unmasked the imposition. Joshua, passing with Israel over Jordan, dry-shod, commanded that twelve stones, from the bottom of that river, should be taken and reared into a monument, commemorative of the remarkable miracle. To future ages this monument stood, as evidence of the passage of Israel over the sacred river.

The Bunker Hill monument stands a witness of a great battle which was fought on that spot, during the revolution. The monument in Baltimore, perpetuates the fame of Washington. Had such a man as Washington never lived, or such a battle as the one at Bunker Hill never been fought, those monuments would stand a reproach to those who erected them.

The observance of the Christian Sabbath, from the time that Christ appeared to the disciples in the room, with closed doors, in Jerusalem, to the present day, has constituted a standing memorial of his resurrection. The Jewish Sabbath was commemorative of the first creation; the Christian is of the second creation, or the work of redemption, which is a great moral creation. The early Christians observed the first day of the week, in memory of Christ's resurrection. Had Christ not arisen from the dead, the observance of this day would have brought on them ridicule and contempt. The imposture would have been exposed by Judaizing teachers and disaffected disciples.

The Sabbath is a divine institution. None can prosper and oppose it. Like the stone in the gospel, it crushes and grinds to powder all who treat it with contempt. Like the apocalyptic beasts, fire proceeds out of its nostrils and devours all of its adversaries. They that attempt to violate it, meet the fate of those who dared to offer strange incense on the altar of God; or a worse fate than Jeroboam, whose hand withered when stretched out against the man of God.

Revolutionary France stands forth in history, a fearful and bloody example of a nation that dared to trample under foot that divine institution which commemorates the resurrection of our Lord and Saviour Jesus Christ.

The prophecies uttered by Jesus Christ, properly considered, furnish additional evidence of the fact that he came forth, on the third day, from under the dominion of the grave. Indeed the predictions uttered by all the prophets concerning Christ's resurrection, should be regarded in this light; but especially those spoken by the Saviour himself. In the text he speaks of his rising on the third day. "Verily, verily, I say unto you, (says Christ,) except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." When the Son of man uttered these prophecies, he either knew that he would arise from the dead or that he would not arise. If he knew that he would not arise from the dead,

why did he voluntarily submit to be arrested, to be condemned and put to death? He could have avoided being arrested. He could, by praying to the Father, have procured more than twelve legions of angels to deliver him from the hands of his enemies. But neither did he do. He knew that he would arise from the dead. Therefore, he voluntarily submits to be arrested, tried, condemned, and put to death. These several points, taken together, produce a pressure, which cannot fail to be felt by every mind. It is in combination that their force is felt. The stream, issuing from the base of the mountain, flows on till another empties into it, swelling its size; another and another flows into it, swelling its volume; others flow in until a large, majestic, and resistless river is seen. So it is with a train of evidence. One stream flows into another; others, and still others flow in, until a current of evidence, of force and potency, is produced, sufficient to sweep before it all doubt and unbelief. This applied to the evidence in favor of Christ's resurrection, cannot fail to discover to our minds its force and power.

The friends and enemies of Jesus Christ, both agree as to the fact that about eighteen hundred years ago such a person as Christ lived in the land of Judea. They agree that he was a remarkable teacher, noted for his exemplary life; that he was put to death on the cross. They agree that his friends took his body from the cross, and laid it in a new sepulchre in a garden near to Calvary. This done, they rolled a great stone to the mouth of the grave. The Jews then succeeded in getting the stone sealed. With cords, probably, it was fastened; and these, brought to a knot, had sealing-wax impressed on it, and on this was stamped the governor's seal. Then from Pilate they procured a Roman guard, and placed it over the grave to watch it. Thus far the friends and enemies of Christ agree. The friends of Christ say the body was missing on the third day. The enemies of Christ, that it was stolen.

Let us examine both of these accounts. First, the assertion of Christ's enemies. They say that while they

slept his disciples, by night, stole away his body. This assertion was neither probable nor possible.

Could a few timid fishermen, without friends, without arms, come and attack an armed guard of sixty soldiers, and by force take away the body of Jesus? These dispirited disciples, the most courageous of whom had trembled at the threatening voice of a servant girl, were not, in any point of view, the men to defy Pilate, the sanhedrim, and the guard. It was at the full moon, and Jerusalem was filled to overflowing with the tribes in attendance at the Feast of the Passover. It seems a theft was impossible. Nor was it probable. If the disciples had made the effort, they could have succeeded.

The soldiers say, while they were asleep the body was stolen! How strange! It was at the peril of their lives for Roman soldiers to sleep on guard. They were relieved every three hours. Why should they, in so short a time, become sleepy? It were not probable that all, if a part, were asleep. But admit that they were asleep. Take their own word. Admit they were sound asleep. Who would believe a witness testifying in court to a thing which occurred whilst he was asleep? If they were asleep how did they know whether the body of Jesus was stolen, whether he arose, or what became of him? But they were not asleep; they were all awake, and witnessed the power of the resurrection.

It has been alleged that Christ, after his resurrection, was seen by none but his friends. This is not so. The first appearance of Christ was before his enemies, on rising. An angel descends from Heaven; earth trembles at his foot-tread: in the might of his strength, despite bars, seals and locks, he rolls back the stone from the mouth of the grave. The keepers did quake, and became as dead men. Their spears, ungrasped, lay useless by their sides. Jesus arose! The first rising glories of the resurrection, were seen by Christ's powerless enemies.

Let us now hear what the friends of Christ say, concerning the disappearance of the body on the third morn-

ing. They affirm, soon after, he was seen alive. The testimony of a witness, in court, depends more on his general character for truth than on the strength of his affirmations. What is the character of those who testify that Christ arose from the dead?

They were not credulous. When news first came that Christ had been seen by a company of women, they treated it as idle tales. Thomas—not being present when he appeared to the apostles—said, when told what they had seen, he would not believe unless he could put his hands in the prints of the nails. These are not the feelings of over-credulous men. Moreover they had all been disappointed in their expectations concerning the nature of Christ's kingdom; they looked for a temporal kingdom. In this they were sadly disappointed. Under this disappointment, had there been an attempt to practice a fraud on them, there would not have failed to be found some of them to detect it. Men act from motives, in all things. Where the motives for these men to deceive? What did they gain by it? Honor? They were counted the offscouring of the earth. The friendship of the great? They were despised by the great, the wise, the learned. Did they win ease and affluence? They were persecuted by Jew, Greek, and Roman. They wandered about in sheep skins and goat skins, dwelling in dens and caverns of the earth. They were actuated by but one motive, in preaching that Jesus arose; that was, that by it they would gain a reward in Heaven. Had they deceived, that deception, in their view, would have excluded them from the only reward which they looked for.

If they were good men, from principle they would not deceive. If they were bad men, they had no motives to deceive. They were not deceived themselves. They saw Christ, after his resurrection, under different circumstances, at different times, and at different places. They ate, walked, and talked with him. He was seen, sometimes by one, then by the twelve, and once by five hun-

dred brethren. They were not deceived. These are the witnesses which tell us that Jesus arose from the dead.

We are prepared now, to hear from them, the different occasions on which their Divine Master appeared to them.

As it began to dawn toward the first day of the week, came Mary Magdalene and a company of women, to the sepulchre. This was without the city, near Calvary, in a garden. It was yet dark when they started; the evening zephyrs were wet with the dews of morning. They had their spices prepared, to annoint the body: this, though, had been done before, at Bethany, by Mary. The women, filled with sadness, come to the sepulchre. They found the stone rolled away and an angel, with a countenance like lightning, sitting on it. "Come see the place where Jesus lay; he is not here, but has arisen," said the angel. Mary Magdalene hastened and told the eleven. John and Peter ran to the sepulchre, found it empty, and departed filled with wonder. Mary Magdalene returned to the sepulchre: there she stood, weeping bitterly. On turning, she saw one whom she supposed the gardener, and to him she said: "Sir, if thou have borne him hence, tell me where thou hast laid him." Jesus saith unto Mary, (the Saviour is before her,) "Touch me not," he said, "for I have not yet ascended to my Father."

The other women who had accompanied Mary, returning from the sepulchre, and who were not present at this first appearance, met Jesus. This was the second time he was seen. They came and held him by the feet, and worshipped him. The time intervening between these two instances of Christ's appearing to his disciples, could not be long; yet we find he tells Mary Magdalene not to touch him, because he had not ascended to his Father; but when he appears to the company of women, he suffers them to touch him. May we, or may we not, infer from this, that Christ, during this interval, ascended to the Father, made his appearance there, and then returned to this world?

Soon after this, probably whilst he lingered on his way

from the sepulchre to the city, Christ appeared to Peter. No one was present during this interview. Great was the love of Christ in thus appearing to Peter, who had so basely denied him! On the same day, on their way to Emmaus, were two disciples. Probably they were returning to their homes, in Galilee, having forsaken the cause of Christ. As they were walking in sadness, and were talking of what had recently occurred, Jesus, in disguise, comes up with them. The cause of their sorrow he inquires. They tell him, wondering that he had not heard of it. Then he expounded to them the scriptures, showing that Christ must needs suffer and rise again. At their request he turns into Emmaus with them, breaks bread, opens their eyes—and behold, before them is the object of all their solicitude! Then he vanished out of their sight. “Did not our hearts burn within us, while he talked with us by the way,” they exclaimed, and rose up the same hour and returned to Jerusalem. They had scarce entered the door where the eleven were, before the exclamation is heard, the Lord is risen indeed, and hath appeared to Peter! They instantly relate how Jesus had appeared to them in the way, and in the breaking of bread. This is scarce uttered before the whole house is in consternation; they supposed they had seen a spirit. “Peace be unto you,” was his mild salutation. “Behold my hands and feet, that it is myself; for a spirit hath not flesh and bones, as ye see me have.” It was too much! They could not believe for joy. He ate and conversed with them. Thomas was absent at this interview. When told of it, he protested that unless he could put his fingers in the print of the nails, he would not believe. Eight days after this, were the disciples assembled in the same room. Evidence this for the observance of the Christian Sabbath. Thomas was present. Jesus appears in the midst. Thomas is not upbraided, but is first addressed by the Saviour. At the request of Jesus, he put his fingers on the prints of the nails. It is enough. “My Lord and my God!” was his exclamation.

After this Jesus showed himself to his disciples at the

sea of Tiberius. One is almost ready to fear that they had turned away from the cause of Christ, and had returned to their old trade. By a miracle Christ showed them that they would be successful in preaching the gospel, and then gave them to understand that preaching, and not fishing, was to be their future business.

Christ had a special meeting with his disciples, by appointment, on a mountain in Galilee. Here, doubtless, he made out to them full instructions relative to the kingdom of heaven and the spread of the gospel. In such sequestered localities, Christ transacted most of the important business relative to his great mission. After that, he was seen of above five hundred brethren at once; the greatest number by whom he was seen at one time. Then he was seen of James; probably at some important period. And lastly, he was seen by the eleven on Mount Olivet. Here he took his leave of them, to be seen no more on earth till he comes to judge the world. Here are eleven times at which he was seen. Not in a corner, one by one, or during the darkness of night, was he seen; but by many, and in the most public manner, did he appear. In Jerusalem and in Galilee, to one, to the eleven, or to five hundred; on the mountain top and by the sea shore, by the way and in the room where the apostles assembled, did he appear. There could be no possibility of deception. The times and places at which he appeared, and the circumstances connected with these appearances, make fraud impossible; so that we may exclaim, in the language of the disciples, "The Lord is risen indeed!"

Let us pause a moment, and contemplate the stupendous miracle of Christ's resurrection. Having seen the doubts of the disciples dissipated, we are prepared, with strong and vigorous faith, to behold the magnificent sight. The body of Jesus, lifeless, pale, and cold, was taken down from the cross, wrapped in the winding sheet, and laid in the cold rocky sepulchre. A great stone was rolled to the mouth of it, to make it sure; upon this was placed the governor's seal, and a guard of Roman soldiers

over the grave. Three days and nights did the Son of God lie under the power of death; twice did the sun go down on his grave; twice at midnight, did the spears of the soldiers glitter in the moonbeams over his tomb; twice did the stars, the night sentinels of the sky, look down upon the holy sepulchre and weep tears of essential light; the rude war songs of the soldiers, all night long, rang in triumph over the sleeping body of the Saviour!

This was the hour of the triumph of the powers of darkness. Hell grew darker, dilating with malicious triumph. Devils exulted, in prospect of man's ruin. Pilate, the sanhedrim, and the priests, thought the *disturber* was in their own power. Death, rearing his throne of skulls over the grave of the Son of God, waved his black sceptre in triumph. He called upon worms and corruption to come and assist in devouring the mightily captive. They responded, "We come not; for his soul will not be left in hell, neither shall his body see corruption."

Deep was the despondency of the disciples; dark and gloomy their prospects. They suppose that all is lost. They had forsaken all for Christ. They had trusted that he was the one who should redeem Israel; but he has been crucified. In the cold grave, watched by soldiers, he sleeps in death. All, all, they suppose is lost! Often when men expect least they receive most. Go, my soul, take thy stand over the grave of the crucified Saviour; look upon *him* who lies there in death. Will he live again? Will he come forth from the power of the grave? If he rise not thy hopes are all gone. If he live not again, thou—oh! my soul—wilt remain in death forever. There lie in that grave, thy hopes for life and immortality.

Scarce had the third morning faintly dawned, scarce had light tinged the portals of the east, scarce had the first melodious strain of the morning bird been warbled forth, ere the Son of God, a mighty conqueror, arose in triumph. Bursting the bars of death and the fetters of the grave, up he rose, a glorious conqueror. He snatched from death his black sceptre and shivered it in a thou-

sand pieces over the cross, and then bound the monster death in chains to his triumphal chariot wheels. Angels sit around to witness his triumph; the soldiers quake, and become as dead men; in glory and majesty the mighty conqueror triumphs, openly, over death, the grave, and the powers of darkness. He ascends to the right hand of the Father. "Lift up your heads, O! ye gates; be ye lifted up ye everlasting doors, and the king of glory shall come in," he exclaims. Who is the king of glory? "The Lord, strong and mighty; the Lord mighty in battle." I that have conquered death, and have him a captive in chains; I that have redeemed the human family, I am the Lord of glory. "Lift up your heads, O! ye gates," shout a million angelic voices in full chorus, "even lift them up, ye everlasting doors, and the king of glory will come in!" The risen Saviour enters, while all heaven is vocal with redemption strains. He proceeds to the right hand of the Father—and he that was made a little lower than the angels, is crowned with glory and honor.

Ours is a living, risen, interceding Saviour. He even liveth to make intercessions. How encouraging this is to the Christian. In affliction, in the dark hour of adversity, Christ, at the right had of the Father, lives to make intercession for his people. In the trying hour of temptation he remembers, before his Father, all his followers. With their names engraven on the palms of his hands—those hands pierced by the nails—he presents them to the view of his Father and entreats in their behalf. Even the thoughtless, careless sinner, he remembers. Whilst the unconverted are refusing submission to him, blaspheming his name and despising their worship, he intercedes for them, saying: "Father forgive them, they know not what they do."

Christ arose from the dead. Then will our bodies arise from the dead. Consoling news! It falls upon the ear like dew upon Mount Hermon; it falls upon the spirit like oil on Aaron's head. Now can we lay our friends in the cold grave, for they shall come forth. Now

we can submit to death. Jesus died that we might live. We shall but sleep in death till Christ comes to take us to himself.

As Jacob, when he heard that Joseph lived in Egypt, said that he would go and see him before he died, so may every Christian, with confidence, say of their Josephs and Benjamins, that they yet live; they live in a land of plenty and abundance, and I will go and see them. To die, then, is to live again. It is to live with Jesus, with angels, and with departed friends and relatives.

The resurrection, applied to those who die in sin, will be inverted in its power; instead of the greatest blessing it will be the greatest curse. It will be the fitting the soul and body, in horrid union, for unutterable anguish and wo. The soul of the impenitent, after death till the judgment, will be in a state of suffering. The body will lie in the grave. When the judgment trumpet shall have sounded, the soul, like a guilty thing started on a fearful summons, will come forth from the prison house of wo. Convulsed with anguish, swelled with rage, and weeping tears of blood, it will return to earth and seek the spot of earth where the body was interred. Hovering over the grave I can, methinks, hear it say, "Come forth thou filthy cell of my former iniquity; come forth thou hated, detested companion of my former guilt; we have sinned together, we have violated God's commands together—come forth and partake of my suffering and punishment!" Lo the grave rends. Wide open does it cleave. Up rises the body. It responds to the soul, "Hail, my old companion! I know thee well. I hate, I detest, I abhor thee. Thou horrid, guilty thing, why comest thou hither? But I know thy errand. It is but meet. We sinned together, we should be tormented together. Come, let us unite in perpetual and jarring discord. We lived on earth in sin and rebellion; it is but proper that we should together be punished in that dismal world where punishment knows no end."

Soul and body unite. Capacitated to the highest tension of suffering, both are driven away where hope never

comes. This is the resurrection of the wicked. "The hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation."

PANTHEISTIC THEOLOGY.

THE CONCEITS OF MEN.

The chief peculiarity and cardinal point of the system of the Disciples, *alias* Campbellites, as others not unfrequently call them, lies in their common practice of immersion for the remission of sins; or proclaiming that immersion is the regenerating act in which sin is pardoned.

The President of Bethany College, Alexander Campbell, "teaches that the forgiveness of sins, or a change of state, is necessarily connected with the act of faith called 'Christian immersion.' "For if immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed, are the same thing; for this plain reason, that things which are equal to the same thing are equal to one another. Now, as soon as, and not before, a disciple who has been begotten of God is born of water, he is born of God, or of the Spirit. *Regeneration is, therefore, the act of being born;* hence its connection always with water. Reader, reflect—what a jargon, what a confusion have mystic doctors made of this metaphorical expression, and of this topic of regeneration. To call the receiving of any spirit, or any influence, or energy, or any operation upon the heart of man, regeneration, is an abuse of all speech as well as a departure from the diction of the Holy Spirit, *who calls nothing personal regeneration except the act of immersion.*"—CHRISTIANITY RESTORED, pp. 206, 209—211.

The President of Bacon College, Mr. Shannon, tells us that the sinner puts on Christ in baptism, and is purged from sins in baptism; and gives us the subjoined, at the conclusion of an article in the twenty-first number of the "Ecclesiastical Reformer," vol. 1:

"Hence we see *the folly and the wickedness* of remarks often made, even in the pulpit, and questions asked as to what a man can gain by being baptized, or lose by not having 'his head put under the water.' Such ungodly men, such profane scoffers, might as well ask, 'Who is Jehovah, that we should *serve* him? or what profit shall we have in *his service*?' Even common sense and common decency is outraged at the idea that a man can be purified from sin whilst he neglects to do what God has commanded. In the days of the apostles there was no purification, except 'in obeying the truth through the spirit.'"

Such teaching and unauthorized construction of the word of God, makes the vital agency and renewing power of the Holy Spirit, dependent upon the bodily action of the immerser and of the subject immersed. And since there is no regeneration and remission of sins but in the act of immersion, such regeneration and remission of sins can be received by the will of the immerser only; of his own free will and accord, he may or may not immerse the subject. The teachers of the modern reformation must, therefore, be invested with power like that claimed by the Pope's bishops and priests.

It is a groundless dogma which asserts that there is not a spiritual influence in the Christian system sufficient for all the purposes for which it was intended, considered abstractly by itself, without a reference to visible things and material agency or elements. It is worthy of remark, that a like erroneous supposition is characteristic of all those systems of theology, or schemes of salvation, that have for their object the combination of any material things with the operative and regenerative influence of the Holy Spirit, in such a way as to make the use of the

things themselves the cause of the positive communication of saving grace and the regeneration of the soul.

Pantheism supposes the universe to be God. The idea is not more abhorrent to the Christianity of the Bible, than the unscriptural and unfounded supposition of many religionists, that to be baptized and to be a partaker of the Lord's Supper, is in effect and in reality, a reception of Christ, and is salvation. Or, as others conceit, that a certain style of church architecture is efficacious in developing, by symbolism, the spirituality of the gospel through the materials used in the construction and adornment of the visible sanctuary.

God is no tangible, perceptible existence, to the human mind, in the analysis of its own faculties or the physical anatomy of the human body, or in the rays of light, the atmosphere, or denser matter of the earth. God dwells apart from all the works that he has made. The vital existence of Christianity in the soul, is not produced in the ordinance of baptism or the eucharist, but will certainly lead to their observance. The doctrine that spiritual life is begotten and sins remitted in the visible water used in baptism, or the material bread and wine used in the eucharist, is a pantheistic idea, which leads persons to seek the life of God in material things. It is found separate from such things.

The professor of anatomy in the medical college, does not claim for it the power of showing to us the seat of the soul of man by the dissection of his inanimate body; or of physiology, does not say that he can lay his finger on the very principle of life. But Alexander Campbell and his reformation, conceit that they can show the exact *visible institution of remission and regenerating act*; this fancy, the corporal religious system of the church of Rome, the spiritual ecclesiology of Romish Episcopalians, and scientific pantheism in its different forms, all—according to their conceits—can definitely hold up before the world the material symbolism; without the use of which, there can be no positive communication of divine grace. How opposed to reason and revelation.—EDITOR.

SEVEN CLASSES OF COMPANY TO BE AVOIDED.

1. Those who ridicule their parents, or disobey their commands.
2. Those who profane the Sabbath, or scoff at religion.
3. Those who use profane and filthy language.
4. Those who are unfaithful, play truant, and waste their time in idleness.
5. Those who are of a quarrelsome temper, and apt to get into difficulty with others.
6. Those who are addicted to lying and stealing.
7. Those who are of a cruel disposition; who take pleasure in torturing and maiming animals or insects, and robbing birds of their young.

☞ We have reason to know, says an English paper, that in three short months from the commencement of the Italian revolution, 10,000 copies of the scriptures were sold in Italy, and that the demand is urgent and irrepressible. There has been nothing like this since the days of Savanarola.

DR. FRANKLIN, in speaking of education, says: "If a man empties his purse into his head, no one can take it from him."

A BISHOP'S WISH.—A gentleman was complaining to a pious prelate that a certain clergyman in his neighborhood was gone mad, for that he did nothing but preach and pray. "I wish, then," said the good bishop, "he would bite some of my clergy."

INFIDELITY AND CHRISTIANITY.—Voltaire's printing press is now used for printing bibles; and at Gibbon's house, is a depository of bibles for sale.

THEOLOGICAL AND LITERARY MEDIUM.

Believing it would extend the usefulness of the Theological Medium, and give ample satisfaction to all its friends by whose continued patronage it has been sustained, as well as secure additional patronage, at the suggestions of various friends and brethren whose opinions we deem worthy of regard, we propose to make the Medium a Literary as well as Theological Journal, consisting of 48 large octavo pages monthly, at \$2 per annum, if this proposal receives sufficient encouragement, and to commence the publication in the proposed form, just as soon as the requisite number of paying subscribers may be obtained. Should this not be done, the Medium will, of course, continue as now published.

The proposal is thrown out that it may be put to the proof. The friends of this work, and the editor, are respectfully solicited to aid in extending its circulation. It is of no use to offer pledges in regard to the manner in which it will be conducted in the proposed form, if so issued. It is intended that it shall wear an air of elegance and neatness. It will be the study and aim of the editor, to make it no mean auxiliary to the candidate for the Christian ministry, the labors and objects of that ministry a blessing to the church, and worthy of the friends of truth and science. We trust and mean that the enlarged and improved Medium, shall maintain a high character in its original and selected matter. Its friends can make it such, by their pens and their purses. Some able divines, and gentlemen of high literary character, have given us assurance that they will aid with their pens; and this prospectus goes forth to ascertain whether the purse will be opened, to give sufficient assistance to commence and continue the publication as proposed.

Shall the Medium attain to the new and enlarged size, receive a broader circulation, and occupy a more extended field of usefulness? It is for its friends to say.

In the proposed form they would receive original and

selected matter, of as sterling a character and about as large an amount, as in a quarterly.

The foregoing proposition is with the friends of the Medium; its editor is content to abide their decision, whether it be to make it 48 pages per month or continue it 32, in its present form.

It will still aim to promote theological truth, experimental and practical religion, benevolent enterprize, true church polity, and sound literature. It shall, as its title imports, maintain the doctrines of the "conservative," or "middle system," as embodied in Holy Scripture.

It will be published monthly, in octavo form, each number containing 48 pages, with a handsome cover, executed in a workmanlike manner, on good paper, with new type. An index and title page will accompany the work.

PRICE—To subscribers, \$2 in advance, for one year, or twelve numbers, forming a volume of 576 pages.

Any person who may obtain five subscribers, and forward us the amount, (\$10,) free of postage, shall be entitled to a sixth copy gratis.

Agents may remit us money or send the names of new subscribers by mail, at our risk; and should invariably write the name to be credited, or that of the new subscriber, together with the post office, county and state, in a plain manner.

Before a subscription is discontinued, all arrearages must be paid; and any subscriber who chooses to discontinue the work, will please do so by *written communication* directly to the Editor, *post paid*, or *franked by a Post Master*. ☞ Sending back numbers, or refusing to take them, is not such notice of discontinuance as the law requires. ☐

All letters of business or remittance, should be addressed only to the Editor, and all post paid, otherwise they will not be attended to.

N. B.—Should the Medium be issued in the new form, our old subscribers will receive their 384 pages, which will complete their volume.

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A MONTHLY JOURNAL,

EDITED AND PUBLISHED BY REV. MILTON BIRD.

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PRICE.—To subscribers ONE DOLLAR in advance for one year or twelve numbers, including a volume of 384 pages.

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All letters of business or remittance should be addressed only to the Editor, and all sent paid except such as contain money or new subscribers; otherwise they will not be sent to.

Receipts for the Medium.

Kentucky.—John Rogers, vols. 2 and 3, \$2; Holloway Colley, vol. 4, 1; Rev. G. Mansfield, \$1; Thompson A. C. Lewis, \$1; Jesse Andre, 1; Isaac Thomas, \$1; Rev. John Ward, \$1; Solomon Claggett, \$1; W. Moore, \$2.

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Virginia.—Henry Dougherty, (paid to S. McDonald,) \$1.

Correction.—Rev. Wm. McClesky, of Indiana, in vol. 4, no. 1, should have been for vols. 3 and 4.